A PRAYER for Proteſtant KINGS,

(More eſpecially for

His Moſt Excellent Majeſty

King GEORGE the Third)

In TIMES of

WARS and TUMULTS.

To which is added,

An Acroſtick and Caution.

I exhort therefore, that firſt of all Prayers, Supplications, and giving of thanks be made for all Men; for Kings, and for all that are in authority. 1 TIMOTHY ii. 1, 2.

By STEPHEN EGLETON, *a ſtander in need of Help*;
Reſiding at No, 42, St. Andrew's Hill, near St, Paul's.

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Printed by the Author, for the Relief of Himſelf, an infirm Wife, and ſix ſmall Children; who will ſtill gratefully acknowledge the ſmalleſt Favour.

Give Alms of thy Goods, and turn not thy Face away from any poor Man; then ſhall not the Face of the Lord be turned away from thee.—Tobit iv. 7.

A PRAYER for Proteſtant KINGS, &c.

By ME (ſaith GOD) Kings reign, and Princes decree juſtice;—yea, Judges, and all Elders of the Land.

GREAT GOD! who art the KING of kings,
And places each upon his throne;
Thou great diſpoſer of all things,
Thyſelf Omnipotent! Alone!
When juſtly thou the Sword doſt draw,
Thine own decrees for to fulfil;
May Kings and Rulers ſtand in awe,
And bow unto thy ſovereign Will.
That ſovereign will which raiſes up,
Majeſtick power, when cruſhed down;
That ſovereign will thoſe who uſurp,
Caſts 'neath thy feet with angry frown.
May they confeſs thou haſt a right
Them and their kingdoms to diſpoſe,
As ſeems beſt to thy power and might;
Becauſe from thee they firſt aroſe.
O give them wiſdom to direct,
And wiſely ſteer the helm of ſtate,
Teach whom to ſhun, whom to reſpect,
Whom to abaſe, whom to make great.
May they of flattery beware,
'Tis a dire ſtone fix'd in their crown;
Shun'd ſhould be with the utmoſt care,
And when diſcern'd met with a frown.
With ſcorn, delight, and patience may
They bear both good and bad report;
Their perſon, dignity, and ſway,
Lord, by thy goodneſs firm ſupport.
From helliſh plots of wicked men,
However ſo artfully laid;

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Preſerve thou them and their children,
By thine almighty powerful aid.
O give them Counſellors of State,
Of ancient, noble, wiſe demean.
Be thou ſure Omen of good fate,
In all their councils clearly ſeen.
O give them counſellors endu'd,
With prudence, unity, and zeal;
Let this be by their actions ſhew'd
For the good of the publick weal.
As War muſt have its large ſupplies,
To carry on its cruel rage;
O give them wiſdom theſe to riſe.
Conducive both to youth and age:
Conducive to the future hope
Of preſent tender ripening buds;
Conducive to the pleaſing ſcope
Of parents on time's ebbing flood.
Domeſtick happineſs them give,
And cauſe thoſe bleſſings to abound;
Each family therein to live,
That their whole kingdoms do ſurround.
'Twill ſpread more terror to the foe,
Then when doth thundering cannons roar;
Or gliſtening ſwords, whoſe edge is woe,
Dyes fields, decks, ſea with purple gore.
So ſhall the fear of God o'erſpread
The land where true love hath a ſeat,
And honour'd be the crowned head,
Where love and unity doth meet.
For theſe glad times we live in hope,
And look ſoon to have them reſtor'd:
Lord, not to Man, in vain's that ſcope,
Thou haſt both olive-branch and ſword.

When victory turneth on their ſide,
O may they give the thanks to thee;
When to their foes it does betide,
Thy chaſtening rod, Lord let them ſee.
That in the one they may be glad,
And joyfully go on their way;
In the reverſe, with hearts made ſad,
Humble and proſtrate 'fore thee lay:
And at thy footſteps holy throne,
A candid free enquiry make,
For what and why thou doſt diſown
Their cauſe, and them and theirs forſake.
Thus, whether proſperous or adverſe,
Unto thy will O may they bend;
For thou doſt bleſs*, 'tis thou doſt curſe,
Thou doſt forſake*, thou doſt defend*.
And when thy juſtice doth ſeem meet,
Rebels into their hands to give;
O give diſcretion which is fit
To ſuffer death, or which to live.
On mercy's ſide may they alway
Incline, tho' it be to their foes;
Chriſt taught this in his time and day,
When fleſh the Godhead did incloſe.†
O give them hearts to pray for peace,
That confuſion may have an end;
That feuds 'twixt men and men may ceaſe,
And each to other prove true friends.
Haſten the time they ſhall enjoy
The hearts of all their ſubjects good;
Give necks of foes who them annoy,
Delight in ſhedding human blood.

* By *Bleſſing* and *Defending* here is meant a Victory; by *Curſing* and *Forſaking*, a Defeat.

† *Coloſ.* ii. 4 and 9.

Make Rebels turn to tranquil ſtate,
Offer, or liſt to terms of peace ;*
And thus avert their deſerv'd fate,
And cauſe wars and tumults to ceaſe.
But ſhould they obdurate remain,
To diſobedience ſtill give way,
Crown their attempts on land and main
With ſucceſs thoſe dire foes to ſlay.
Their own blood on their heads ſhall fall,
Who to good order won't ſubmit ;
Who thus by ſlighting Mercy's call,
To Juſtice are thought ſufferers fit.
In times of peace, when all things are
In quietude by them enjoy'd,
May they be thankful for thy care,
With eaſe and plenty not be cloy'd.
May each one 'cording to his clime,
With joy and gladneſs paſs away
The peaceful hours given in time,
'Till open'd is eternal day.
And whilſt their ſubjects thus are bleſt
Their thankful praiſes ſhould not ceaſe
To thee, who gives from trouble reſt,
Who alone creates war and peace.
May Kings and Subjects favour'd thus,
From vice and wickedneſs refrain ;
Leſt ſin brings on God's vengeful curſe,
And wars and tumults rage again.

* I would be here meant not diminitive, derogatory, or crouching terms ; but ſuch only as are conſiſtent with the honor and dignity of the crown againſt whom individuals or bodies may have raiſed an oppoſition ; for when Mercy meets Rebellion, the latter ſhould not fail to be attended by Humility and Subjection.

When for m'ſuſing favours paſt,
By baſe ingraitude's return;
In vain we knock and call at laſt,
At Mercy's door, who'll deaf ears turn,
O Lord, defend our King from the
Dire wrath of God, brought in by ſin;
That ſo he e'er may live with thee,
And from blood-guiltineſs be clean:
May he remember that Kings are
But ſinful, mortal, dying men;
Muſt, like their ſubjects have a ſhare
I'th' dreary cells of death's dark den.
And, if conſiſtent with thy will,
Be taught where happineſs is found*;
In God's dear Son, who did fulfil
His holy Law's extenſive round.
That having laid his earthly crown,
At the all-conquering feet of death;
He may put on a glorious one,
In realms of never dying breath.
May Reader, Writer, and all thoſe,
Who in the Faith of Chriſt agree;
Meet where is neither war nor foes,
But peace doth dwell continually.
That peace, the which did reconcile
A ſinful world unto their God,
By death of Jeſus, who a while
Bore ſin's avenging heavy rod.

* Namely, The Scriptures of Truth, revealing Salvation by JESUS the SON of GOD; the which every Native of this preſent happy iſland, may have in their poſſeſſion, (either by GIFT or Purchaſe); which reading, may they be bleſſed with underſtanding; and thus bleſſed, may they run the Chriſtian Race with joy, chearfulneſs, and courage; and at the laſt obtain the end of their faith, the ſalvation of their ſouls.

But having conquer'd Death, Sin, Hell,
A victor roſe from out the grave;
Hence Kings truſt Him your foes to quell,
See here his power from them to ſave.
They were not of a mortal ſtate,
But he can ſoul and body kill;
If airy ſpirits he deſtroy'd,
Fleſh and blood can't reſiſt his will.
They rebels were to his juſt cauſe,
More then rebels againſt the ſtate;
For diſobedience of God's Laws,
They met,—others may the ſame fate.*
Then Kings and Princes on HIM lean,
THROUGH the advice of able MEN;
With what his providence allots,
Let contentment fill up your reign.
Unto your King commit your cauſe,
Into his hands your life and crown;
May the FULFILLER of all LAWS,
Your ſouls and bodies at laſt own.

An ACROSTICK

G reat GOD, by whom the heart of KINGS,
E ndued are with heavenly Light;
O grant to him who rules this land,
R eligion true, and Wiſdom bright:
G race, bea'th and wealth, long life, large pedigree,
E nded by Time, ne'er end Him, Lord, with Thee.
R eign o'er, guide, rule, direct Our King,
[illegible]. till Time's ſhort ſpace join Eternity's ring.

S o prays a Nothing ſubject brother friend
E ntirely GOD's from Beginning to End

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* With this diſtinction, that the conqueſt of the Powers of Darkneſs may be ſaid to be a ſpiritual Victory wrought in Chriſt by the Holy Ghoſt; when natural conqueſts are cauſes for thankſgiving, thro' Man, who is God's ſword.

A CAUTION.

WHEN Kings the Scriptures read,
Which kingly acts proclaim,
Let them well mark and heed
Thoſe who're worthy of blame.
Many did many things,
That well deſerved praiſe;
Yet idols 'gainſt the King of Kings,
And altars were not 'ras'd. (*or deſtroy'd*)
For God a good foundation laid,
When they their reign began;
Dropping his fear, were ſoon diſmay'd,
By fearing ſinful MAN.
MAN is an awful ſnare;
MAN is a catching trap:
Of MAN let Kings beware;
MAN is a dire miſhap.
MAN light is as a feather;
MAN heavy is as lead;
MAN's tough and hard as leather;
MAN's like to crumbling bread.
MAN is a ſhaken leaf;
MAN's like a broken reed;
MAN is a vain proud thief;
MAN's truſt to death doth lead.
MAN draws the heart from God,
Sets idols in his place;
MAN is th' Almighty's rod;
Man brings MAN to diſgrace.
From truſt of MAN, Lord, Kings defend,
The MAN thy Fellow to them ſend,
To guide, direct,——paſt faults to mend;* }
And prove their chief and trueſt Friend.
Let Subjects too from MAN deſiſt,
Obey God,——his anointed's Laws;
Each one with heart and hand aſſiſt,
In welfare of the Common Cauſe;
So ſhall the end to both be bleſt,
And Union firm the iſſue be;
'Twill ſet the pained hearts at reſt,
Of Readers, Writer this to ſee.

THE END.

* *What King can ſay unto God, I and my people are blameleſs?—None, verily.—We are all guilty before Him.*